

17:9, 15, 20; as a source of strength, Luke 3:21; 9:18; Matt. 14:23, etc.

5 As Jesus was sent so are we sent, John 20:21; Matt. 28:19.

FOR ANSWER IN THE MEETING

- 1 In what way was Christ a missionary?
- 2 Is Christ a model of a home or foreign missionary, or both?
- 3 Why did not Christ preach at Nazareth until all were converted before going elsewhere?
- 4 What success did Jesus have among the rulers? (John 7:48), among the common people? Mk. 12:37. What may we learn from this?
- 5 What was Christ's training as a missionary?
- 6 Does Christ's example furnish encouragement for mission schools, hospitals, etc.
- 7 Was Christ a missionary in any sense in which we cannot be?
- 8 In the light of Christ as a model missionary in what ways may the Brethren church improve her missionary work? C. F. YODER.

WHAT IS WORTH WHILE

C. F. YODER

What is worth while? This is the question which hovers over the multitude of ideas which knock at the door of attention each hour. In answering the question we choose our activity for the moment; the choice manifests the character and the activity reacts upon it affecting the choice of the next moment. Thus life is guided by a constant answering of the question: What among all the possibilities before me, is really worth while? Is it the thing which will add to the passing pleasure? or that which will increase wealth or fame or power? Is it that which will put the cup of joy in the hand or the garland of praise on the brow? The self-centered life says yes, yes, these are the legitimate objects of life. These are worth while. But the unselfish life says no. These are good but not as an end in themselves. The cup of joy is often gained only by trampling others' hearts in the wine-press. The crown of praise is often won only by leaving to others naught but thorns. No, says the unselfish man, only the blind in heart can rejoice at the cost of another's woe, and it is not worth while to become blind in heart, no not for the world. That only is worth while which is in harmony with Him who coordinates the whole creation. Riches, fame and power used for selfish ends rise again to mock their owner, but used for the good of all, in so far as God gives to know that good, they multiply joy forever. "Seek ye first the kingdom,"—this is the criterion, this is the end; this is worth while.

SERMON ECHOES

L. S. BAUMAN

For Preachers

Humility is power.

Christ never made an apology.

If you have no enemies, may God pity you!

If your congregation needs loaves, don't give it stones.

Hypocrites, however, must be knocked down. Can't do it with loaves. Christ used bowlders.

In your pulpit tell the people about Christ. Out of it, show them Christ.

Don't doubt! Remember God can make a man big enough to swallow a whale.

Don't worry! If you get a man by the whiskers, you'll find it out soon enough.

You may twist, you may torture the word "everlasting" in a vain attempt to make it shriek out another meaning, but "everlasting" will mean "everlasting," just the same.

Roann, Ind.

BETTER CHURCH MEMBERS

TEUNIS S. HAMLIN, D. D.

Forward.

To make better church members is the primary and central object of the Christian Endeavor society. President Clark, eighteen years ago, had gathered into the Wiliston church of Portland a large number of young Christians; and in his effort to find a way of training them, Christian Endeavor was discovered, or invented, or given him by inspiration of God. His purpose was to make those young people thorough, efficient, useful Christians. Hence the pledge, the committees, and the monthly consecration meeting; then and ever since the distinctive features of Christian Endeavor.

In the eighteen years of its life this movement has had phenomenal growth; not only in numbers, but in power and influence. It has naturally and inevitably extended its scope. Indeed, one of its chief perils has been in this extension. As soon as it was perceived to be a good grindstone axes of all sorts began to be brought to it. Its executive officers, and its board of trustees, without a shadow of power over it except by way of counsel, have used their influence to the best of their ability to prevent its being driven or ridden to death by cranks of all sorts; and this moral influence, added to the sanctified common sense of the members of the local societies, has availed to keep Christian Endeavor notably free from abuse.

It has, however, taken on new phases, such as missionary movement, good citizenship, the tenth legion, et cetera. The great international conventions have spoken on urgent moral questions, such as arbitration, the refusal of a seat to Mr. Roberts, of Utah, in the next Congress, and like matters. These are legitimate uses for the vast moral power residing in these millions of young people, enabled thru their common organization to speak with practically unanimous voice.

But these more conspicuous and spectacular features of Christian Endeavor which find large place in press reports of its conventions, must not be allowed to obscure its fundamental character. It is a training school for Christians, as West Point is for soldiers and Annapolis for sailors. It aims to lead young disciples on to growth in the spiritual life; to constantly enhancing fidelity to Christ and to his church, and to wider usefulness than would otherwise be possible for them.

In order to accomplish these great results Christian Endeavor must first of all have the

cordial support of the pastor and officers of the local church, within which each local society exists. To them, and to them only, the society is amenable. They should take control of it as by right; not a critical and captious, but a kind and fostering control. They should direct and supervise its activities as their own activities, which they are. They should attend its prayer meetings, not in a temper of espionage and suspicion, but of confidence and helpfulness. Where the officers of a church do this there is no danger of the society becoming self sufficient, and eventually drifting into an attitude of separation and alienation from the church. Of course, there will always be vain and heady young men and women in every congregation who are neither more nor less so because members of a Christian Endeavor society. There are such teachers and pupils in every Sabbath school. There are such sons and daughters in many households. Wherever found they are to be treated with kindness, firmness, and patience; not cast aside, for they may have the finest qualities under a repellent exterior; not ruthlessly repressed, but handled tactfully for the elimination of ignorance, selfishness, and pride, and the cultivation of modesty and efficiency.

Thus wisely fostered and guided, just as the Sabbath-school and the missionary organizations within the local church should be, Christian Endeavor makes better church members. It makes them more loyal to their own local church. Such loyalty must have its seat in love for the church, and the church is just the people who constitute it. They must be cordial to each other if there is to be *esprit de corps*. The older members must be kind to the younger, and the younger respectful to the older. Pastor and officers must appreciate and judiciously commend the efforts of the young to serve the church, even tho such efforts are bungling, as the efforts of novices are certain to be. An apprentice is bound to spoil some material in learning his trade; but he should be neither blamed nor laughed at. Let the young people understand that their church is the sphere for their Christian activities, where their efforts will be recognized and welcomed, and there will be no lack of loyalty on their part to pastor and officers and people, who are always regarded as, with themselves, that unit called a church.

There will also be ever enhancing denominational loyalty; the truer and better because free from bigotry, which cannot exist in the radiant Christian atmosphere of interdenominational fellowship that Christian Endeavor creates. Loyalty to one's denomination does not arise in any heart to order. It is partly a birthright and partly an education. We will love our denomination just as we find it worthy of love. We must know its history, its work, the truth peculiar to it, and for which it specifically stands. To the learning of just this each properly administered Christian Endeavor society addresses itself. The pastor has constant